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domestic use; the one creates and nourishes, the other destroys. It follows that fire, though it is one of the four elements, has from its divine nature a primacy amongst the elements, which corresponds to its lofty position in the universe; and the other elements in turn all contain some proportion of fire. Thus although air has cold and darkness as primary and essential qualities, nevertheless it cannot exist without some share of warmth. Hence air also may be associated with life, and it is possible to retain the popular term 'spirit' for the principle of life. In the development of the Stoic philosophy we seldom hear again of air in connexion with coldness; and between the 'warm breath' (*anima inflammata*) and the primary fire there is hardly a distinction; we may even say that 'spirit' has the highest possible tension (p. 180).

Seven foot-notes, citing Cicero, Areius Didymus, Augustine, and Seneca, support this paragraph. Comparing these notes with the text, the reader discovers that the text itself is little else than these notes arranged as a connected narrative. This quoted section is typical. Paragraph after paragraph presents a variety of statements collected from a number of different authors and arranged as a more or less logically connected narrative of Stoic opinions. Fully half the sentences in the book end in an index figure which refers the reader to the source from which the statements they contain are drawn. And this method of exposition characterizes even the chapter on Stoicism in Roman History and Literature. There is this section devoted to Seneca:

In the reign of Nero the Stoics are still more prominent, and almost always in opposition. Seneca, of course, the emperor's tutor and minister, is on the government side; and from his life we can draw the truest picture of the imperial civil servant in high office. We shall certainly not expect to find that Seneca illustrated in his own life all the virtues that he preached; on the other hand we shall not readily believe that the ardent disciple of Attalus and affectionate husband of Paulina was a man of dissolute life or of avaricious passions. Simple tastes, an endless capacity for hard work, and scrupulous honesty were the ordinary marks of the Roman official in those days, as they are of the members of the Civil Service of India to-day. Seneca is often accused of having been too supple as a minister; but he was carrying out the principles of his sect better by taking an active part in politics than if he had, like many others, held sullenly aloof. He did not indeed imitate Cato or Rutilius Rufus, who had carried firmness of principle to an extent that laid them open to the charge of obstinacy; but in submitting frankly to power greater than his own he still saw to it that his own influence should count towards the better side. For the story of his political career we can not do better than to refer to the latest historian of his times; of his work as a philosopher, to which he himself attributed the greater importance, a general account has been given above and more particular discussions form the central theme of this book (pp. 394-395).

This section is preceded and followed by others of a similar character devoted to other men and the collection of these sections constitutes the chap-

ter. The writer tells us in the note that supports the "simple tastes, endless capacity for work, and scrupulous honesty of the Roman official" that "for the British official the authority of the author of *Tales from the Hills* will suffice".

Now one may treat a great historical theme like Stoicism after this fashion, if one has a mind to, although such a treatment is not likely to prove either inspiring or illuminating. But if one chooses this fashion in these days of historical criticism, one ought to show some appreciation, not only of the fact that our sources are not equally reliable, but also of the more important fact that sources can be understood only in their historical context; they ought not to be used like proof-texts, irrespective of the character of their times and the character of their authors. Seneca *may* be a good authority on which to base praise of Roman officials, and Kipling *may* suffice for a similar service for the British, but neither can be taken without criticism. And it is in just such necessary criticism that this book of Professor Arnold's is glaringly defective. What is to be said of the critical acumen of an author who credits Aristotle with affirming that the Druids and Semnothei taught philosophy to the Gauls and Celts, and cites Diogenes Laertius as his authority! Is it likely that any one can form a just conception of the Stoic doctrine of 'quality' by simply putting together statements taken even from such authorities as Simplicius, Galen, Plutarch, Alexander of Aphrodisias, and Zeller? It is this uncritical use of authorities, this viewing them *sub specie aeternitatis*, that makes even a topical presentation of Stoicism unconvincing and ineffective. It may and does yield a wealth of material for critical study, but it does not, to borrow words from Professor Arnold's opening section, help us "to look on literature as an unveiling of the human mind in its various stages of development, and as a key to the true meaning of history". Stoicism deserves the kind of study which these quoted words suggest but such a study will begin where Professor Arnold ends, and will seek to envisage Stoicism, not as a body of doctrine, but as the moral and religious enterprise of men, who, through many centuries and under diverse fortunes, carrying a weight of tradition and superstition, sought a philosophy of life which might satisfy the soul and shed light on a weary world.

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NEW YORK LATIN CLUB

The last luncheon of The New York Latin Club for 1911-1912 was held April 27 at Hotel Gregorian. The meeting was very large and enthusiastic, the theme under consideration being The Promotion of

Greek Studies in our Schools and Colleges. The guests of honor were Professor Gilbert Murray of Oxford University and Lady Mary, his wife.

Professor Murray spoke on the present outlook for Greek in England and America and some means we should employ to further classical education. He recognizes that the great industrial and national progress of the present century has engrossed popular attention to the neglect of cultural studies. But the things of life may be grouped under two heads: things that change, and things that do not change, things of permanent value; the Classics belong in the second group. The beauty of great poetry never wanes.

There is no real antagonism, Professor Murray said, between the best classical teaching and science teaching of the best sort, for both are seeking to kindle in the minds of youth reverence for truth and distrust of sham. Superficiality is the foe common to both. Classical studies lead upward to the higher levels of education. They are aristocratic, in the commendable use of the word, conferring distinction, not of birth but of breeding, not of wealth in money but of wealth in mind. In seeking to perpetuate Greek in our Schools and Colleges teachers should not confine their efforts to easy methods of instruction, for disciplinary value is indissolubly linked with thoroughness, but the work should be made as interesting as possible.

The child of poor parents who has native ability and ambition to attain unto the best in education should somehow be given the chance to study Greek. Scholarships and prizes for classical attainment stimulate to the highest effort and afford the winner further opportunity for study and gain, the consent of parents otherwise unwilling for their children to study Greek.

As a comforting word of cheer to all of us who are timid or discouraged, Professor Murray used the exhortation of Aeneas:

O socii, neque enim ignari sumus ante malorum,
o passi graviores, dabit deus his quoque finem.

In proposing a vote of thanks to the speaker, Professor Knapp remarked that, though the long pilgrimage to Europe to see the remains of ancient Greece and ancient Rome, to visit the libraries and the museums of Europe, and to hear European scholars, is for many wholly impossible, and to none possible often, classical teachers in this country are after all fortunate in that Europe is more and more frequently sending her scholars to us. He passed on to express, not only for those present, but for many others who had attended Professor Murray's recent lectures at Columbia, their pleasure at being privileged to hear one whose "lectures were not only informed always with soundest scholarship, but irradiated with the divine inspiration of true poesy". In conclusion he spoke as follows: "Quas

propter res, domine Praeses, pro Societate Latina Neoeboracensi censeo ut hospiti nostro viro illustrissimo, eruditissimo, utriusque linguae doctissimo, qui de rebus classicis et in Europa et in America optime meritus est, gratias maximas nos omnes ad unum—immo vero ad unum unamque—agamus, atque, si Graeca quoque lingua verba pauca nunc loqui mihi licebit, χάριν μεγίστην ἀποδῶμεν."

Professor Whicher of Normal College seconded the motion in a highly witty and entertaining speech. In the discussion which followed Professor Lodge remarked that the cheapening of the A.B. degree by giving it to those who know no Greek and little Latin is responsible for the great decline in the number of students pursuing Greek. Because of a popular demand in the interest of public health, manufacturers of food stuffs are now compelled by law to put honest labels on their products; but many Colleges mislabel their products and so confuse the public mind. There are degrees in plenty—B.Sc., B.Litt., B.Ph.—for them to choose an appropriate one to label a Greekless graduate; but no, they label an inferior article with an A.B., which has always been the stamp of graduates in the humanities. After his forceful plea for standardizing the A.B. degree, Dr. Lodge spoke of the desirability of endowing College scholarships as prizes for pupils of greatest attainments in Greek.

Miss MacVay of Wadleigh High School said it had long been the desire of the Executive Committee of the New York Latin Club to encourage Greek in preparatory schools by means of scholarships and accordingly offered the following motion: "That The New York Latin Club shall undertake at once to raise funds necessary for establishing one or more scholarships whereby graduates of our city schools who attain highest rank in the Regents' examinations in Greek may continue their classical studies in college; and that these Greek scholarship funds shall be safe-guarded and administered in the same manner as our Latin scholarship fund is now managed". Dr. Tibbetts of Erasmus Hall High School seconded the motion, and gave a brief history of the Latin Scholarship and of its influence in quickening an interest in Latin in our schools. The motion was passed unanimously.

The Committee on Nominations reported through its chairman, Dr. Ball of the College of the City of New York. The following officers were elected: President, Professor Nelson G. McCrea, Columbia University; Vice-President, Dr. Edward C. Chickering, Jamaica High School; Secretary, Miss Josie A. Davis, Morris High School; Treasurer, Dr. Wm. F. Tibbetts, Erasmus Hall High School; Censor, Miss Anna Jenkins, Girls High School Brooklyn.

All contributions to the Greek Scholarship fund should be sent to Dr. Tibbetts, Treasurer.

ANNA P. MACVAY, Censor.